

Reggie Bobbish **Honoured with Governor General's Award**

- **Injunction
hearing kick off**
- **Mi'kmaq
bring it on**

Contents



The red path to power

Did you hear about Quebec Native Affairs Minister Guy Chevrette's latest little gift to First Nations in Quebec? Seems this lad is trying to gather the reins of power ever closer to himself.

He has introduced a little bill in Quebec's legislature. Let me give you the low-down on that little piece. Basically the bill says that all negotiations or deals signed with First Nations in Quebec must pass through his office for examination and approval. That's right, Chevrette is giving himself a veto and tons of power.

This means many things for First Nations. For example, take the Cree School Board negotiations with the Ministry of Education. The Grand Council isn't involved and Quebec's Indian Affairs boys aren't either. This is a hard-won right.

Basically, Guy Chevrette is setting up a situation where he will have an ethnically based ministry. Perhaps having a Ministry of Jews, Blacks or Irish is next.

In any case, if this legislation goes through you can kiss your rights and freedoms away. Any agreements will be subject to his Royal Highness's approval and we all know what a nasty boy Chevrette can be. He's the one who is insisting on the Crees giving up their forestry court case before releasing any of the 1995 Memorandum of Understanding monies. This, even though the MOU allows for court cases and is a result of the dams, not trees. He lacks the insight and commitment to be fair, as I see it.

Not only that. This comes at a time when the federal government is looking at ways to deregulate Indian Affairs and give Aboriginal peoples in Canada chances at self-government and control over their own lives. They may not be do-

ing that as fast as First Nations in Canada would like to see it done, but they are attempting to do it at least.

Now Chevrette wants his own Ministry of Indian Affairs to mimic the Canadian Indian Affairs of the early 1900's.

The Great White Father looking after his poor benighted Red Children type of bull manure that I thought went the way of bell-bottoms and disco. Guess what? Bell-bottoms are making a comeback and disco is getting the occasional play these days.

Quebec says it treated the First Nations better than anybody else did. Looks like that is just another load of B.S. these days. I know one thing and that is if this bill is an example of how First Nations will be treated within a Quebec that is still part of Canada, then I am deeply afraid of sovereignty.

But what can we do about it? To start with, we can call our National Assembly members to complain. If you have a computer you can get on the Internet and chat about it. In any case we need to make Quebec's parliament aware of how we feel about this issue.

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by William Nicholls

NEWS

5 Cutting plans late
QUEBEC LETS EM KEEP CUTTING

5 Injunction hearings
TRAPPERS, TALLYMEN TESTIFY

7 No funds
OTTAWA WON'T FUND RESEARCH

7 Briefs ♦
REGGIE BOBBISH, ABU-JAMAL

STORY

10 Sam Etapp
FORESTRY CASE HEATS UP

RIGHTS

12 Back in the water
MI'KMAQ BRING IT ON

SWARING IN

17 Ted Moses
WE STAND AND FALL TOGETHER

LEGENDS

19 Stories of the Pacific
MAUI, BIRDMAN AND ORO

ON THE COVER

Reggie Bobbish getting Governor General's award in Nemaska

Photo: Neil Diamond

Cover Design: Sylvia Tennisco

The events of the past two days made Nemaska seem like a genuine capital with a capital C. High political drama or comedy, depending on how you look at it. The Gang of Five's breakup letter is finally brought up at a public chiefs' roundtable. No locked doors at this administration's first pow wow, where rookie Chief Robert Weistche posed the question that's on, one would hope, every Cree's mind.

"I want to know from the two chiefs who are still here why they signed that letter to Matthew." Grand Chief Ted Moses turns to Mistissini's chief. "Chief Kenny Loon?" All heads turn to a flushed and almost squirming Loon. My heart went out to him as he began, "It was never my intention to break away. There was a lack of progress, a lack of coordination from Romeo. I was accused of signing secret deals, something I would never do. (I was) under pressure to find information. There was no intent to sign an agreement. The sole purpose was to find information."

He concluded his address with this bombshell: "I told Matthew it was a mistake for me to sign the letter." This lead me to wonder, why would he consider it a mistake having signed the letter if its sole purpose was to find information. Hmmm. Let's all break up into little groups and discuss that one.

Grand Chief and Chairman of the not-very-bored, Ted Moses, then turned to Chisasibi Chief Violet Pachano. She began, like the true politician she is: "This is the first time it's been asked of the signatories about the letter." In my notes I quickly scribble and underline, "B*****t." She went on to parrot Loon's explanation. "(There was) never any intent of breaking away." She continued, "When you're under pressure, you sign." Hmmm. Under pressure from whom?

A Cree Regional Authority representative suggests that the council "find out from the leader, why he did it," and asks, "Do the people with lots of files have the time and energy" to work effectively on their portfolios? Something we've been questioning for years. Waswanipi CRA rep Robert Kitchen comments, "George's the only one who read the letter. He's the only one who didn't sign." Wapachee mumbles something.

A short discussion follows and partial blame is placed on the fact that we Crees

speak both English and Cree, and something being lost in the translation. Memo to the chiefs, rookies and veterans: Hire a press officer if you don't like dealing with the press! Conclusion: It was all a misunderstanding if you believe their explanation. Or: The letter speaks for itself. And Weistche still isn't afraid to ask those tough questions.

Other items of interest:

Two Hydro-Quebec representatives walk in while the Grand Chief is addressing the assembled. Moses turns to them and asks, "Are you the Hydro representatives? They nod, yes. Moses tells them they are scheduled for later in the afternoon and jokes (I repeat, jokes) that this is still the "War Council." They seem hurt and insulted as they walk out the conference room. Light laughter from the council.

Later, well-known Grand Chief election candidate who knows how many years running Eddie Pachano spars with the Grand Chief on the composition of the Cree negotiating teams. Eddie seems confused, but he doesn't seem to think so. "You're wrong Eddie!" Mr. Pachano, staring dead ahead, says: "I know what I'm talking about!" You go girl!

Billy Diamond is dropped as negotiator on the MOU and offered the Offshore Islands file. Former Chief Abel Bosum to replace Billy on the MOU talks. Whoop de doo! Cree-Naskapi reps mandate to expire next month. Council votes to keep them for another term. Yippee! Nemaska Chief Wapachee informs all that Nemaska wants an inquiry into the treatment of Nemaskites in the 70's when the project was announced.

Cree cop Reggie Bobbish honoured by Governor General. (See News, p. 7). Other council subjects: Matthew Coon Come and Billy Diamond to be honoured for their years of service to their people. But don't tell them just yet - they're not supposed to know. We know they never read this column.

Finally, one to look into: Creeco. proposes a casino in Val d'Or, a.k.a. Las Vegas of the North, Sin City, Sodom and Gonnorhea. This is quickly placed on the agenda for the next meeting in Montreal. Nov. 30, Dec. 1, and 2. Let's rearrange our schedules for that one.

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Nation



QUEBEC TO TOLERATE LATE CUTTING PLANS

Almost all of the forestry companies cutting trees on Cree land may be violating Quebec law because they are six months overdue on filing their five-year cutting plans.

The cutting plans are required by Quebec law from forestry companies as part of their license to cut down trees.

Provincial law allows the government to revoke a forestry company's license if it doesn't file its five-year plan on time, and the company can be told to stop cutting trees.

But the Quebec government is allowing the companies to keep cutting on Cree land, even though none of the companies has received any official extension.

The government does not expect many of the companies to file their plans until March 31, 2000.

Forestry companies logging the eastern half of James Bay were supposed to file their cutting plans on April 1 of this year.

"They didn't file on April 1," acknowledged Yvon Bouchard, chief of the Chibougamau regional office of Quebec's Natural Resources Ministry.

"They will be in conformity on March 31, 2000," he said.

The companies logging western James Bay were supposed to file their plans on April 1 of 1998. They got a one-year extension, but as of yet most of them haven't filed a plan 18 months after the first deadline.

Bouchard confirmed there "were no official extensions. For different reasons, they are filed late."

Asked if the law allows for such extensions, he wouldn't

comment.

"You'd have to ask that question to those who interpret the law," he said. "The ministry decided to tolerate it."

But lawyers for the Crees say there does not appear to be anything in the provincial law that allows the extensions.

"I haven't found any sections that said they were allowed to do that," said one lawyer active in the Cree forestry court action.

"When we told that to the trappers, they were pretty upset that the government would allow it," said Sam Etapp, coordinator of the Cree forestry court action (see Interview, page 10).

"They were saying if that was us doing something contrary to the law, we'd find ourselves in contempt of the laws. Why should the companies get away with it?"

Bouchard insisted that the companies are acting in "good faith." He said Chantiers Chibougamau, for example, is late because of a forest fire, which forced it to redo its inventory of the territory. Other companies supposedly had trouble digesting a new formula that Quebec required them to adopt to calculate Ilyiuuschi's timber wealth.

René Bourassa, Quebec's lead lawyer on the forestry court case, refused to answer any questions on the companies' non-conformity with the law.

Michel Deshais, director of forestry operations at Barette-Chapais Ltée, refused to admit his company failed to file its plan on time: "Why do you want to know that?"

He referred questions to Quebec's natural resources ministry, but they didn't call back in time.

by Alex Roslin

Testimony starts on injunction

One by one, Cree tallymen and trappers are flying off to Montreal to testify in support of a Cree request for an injunction to stop logging in two dozen traplines.

The hearings started two weeks ago and will continue until December 23. Court rules don't allow us to report anything that was said because witnesses may not hear each other's testimony before they appear.

The hearings have been attended by up to 16 lawyers, most of them opposing the Cree application. Quebec Justice Ministry lawyer René Bourassa has led the questioning.

If granted, the injunction would shut down logging by two dozen companies on Cree land. It was requested as part of a sweeping Cree forestry lawsuit filed in 1998 known as the Mario Lord case, named after the lead plaintiff.

The Cree lawsuit claims that the Quebec Forest Act and timber-license agreements in Ilyiuuschi are illegal and unconstitutional.

The injunction was filed to crank up the pressure on the forestry industry, Canada and Quebec to meet Cree demands. Without a settlement, it could take five to 10 years before there is a decision on the court case.

"It was a way to speed up things," said Sam Etapp, coordinator of the Cree forestry campaign.

Etapp said Crees gave Quebec a last chance to negotiate a settlement earlier this year, but the province didn't come close to making an acceptable offer.

The Cree side has actually filed three separate motions. The first asks for a halt to logging in 24 traplines in five Cree communities.

A second motion seeks a court order forcing Quebec and Canada to hold environmental-impact hearings on all forestry operations on Cree land using federal and provincial rules, as well as those in the James Bay Agreement. Logging in the North has never been subjected to an impact study.

A third motion specifically targets a new logging road which Donohue Forest Products Inc. wants to build north of Waswanipi. -A.R.

Longest running chief

Letter to *The Nation*:

In your interview with Reggie Mark (Oct. 8 issue), you stated that "he unseated Walter Hughboy, who had been chief for 21 years, longer than any other Cree chief in power at the time."

Sorry to say that Walter Hughboy is not the longest running chief. The longest running was (former late) Chief Matthew Shanush. He was chief for 22 years in Eastmain.

P.S. These are clear facts.

Faithful reader from Chisasibi

Ed. Note: The good people at the Waswanipi band council inform us that Diom Saganash was chief for 28 years (1939-67). But neither Mr. Saganash nor Mr. Shanush were in power at the time the last election was held in Wemindji.

A wise choice

Letter to *The Nation*:

Through your paper I should like to express my personal joy and that of all



members of Eeyou Veneto Weejewudowun Association for the election to Grand Chief of the Crees, Dr. Ted Moses, a long-time friend and supporter of many projects.

I believe the choice of the Cree people has shown great wisdom. Here is Europe Dr. Ted Moses is well-known and greatly

appreciated for his political skills and diplomacy, his high moral standards and human sensibility he has so often demonstrated at the United Nations.

As you are well aware, Dr. Moses is one of the promoters of the Twinning Agreement between the Veneto Region and the Cree Nation. We are extremely happy for this election to Grand Chief since the projects for development and collaboration between our two peoples will have new and better opportunities of realization. I would also like to thank, on behalf of us all, the former Grand Chief, Dr. Matthew Coon Come, who has spent much time and energy defending the cause of his people and the Cree Nation.

The spirit of friendship which binds us will forever remain unchanged and occasions to strengthen it will continue in the future.

Warm and sincere greetings to you and all the readers of *The Nation*. Wachiya.

Fabio Mincato
President, Eeyou Veneto Weejewudowun Association Padua, Italy

Congratulations to the class of 1999!

The Grand Council of the Crees (Eeyou Istchee), the Cree Regional Authority, and the Faculty of Commerce and Administration at Concordia University warmly congratulate those participants who have successfully completed the requirements for the **Certificate in Community Economic Development.**



Bottom (from left): Marlene Kitchen, Margaret Wapachee, Maria Kawapin. Top (from left): William Kawapin, John Brown, Jimby Fierman, Alfred Loom, Harry Hesler



Grand Council of the Crees (Eeyou Istchee)
Grand Council des Cris (Eeyou Istchee)

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Chisasibi's Reggie Bobbish in Nemaska to get the Governor General's award.

OTTAWA WON'T FUND STUDY OF CREE DISEASE

The federal government has decided not to fund research into a rare fatal disease whose victims are mostly Cree children in Quebec.

The scientific name for the disease is Cree Leucoencephalopathy, a disease that means Cree white brain sickness. In Cree, it is known as Was Aksuun Kaka Chilwich Takinwich.

Doctors don't know what causes it, but they do know it is fatal. And the number of cases is rising.

Almost all the cases so far are among the Quebec Crees, though there are a few among Manitoba Crees and one in Pointe-Bleue.

But the federal government will not fund research to learn more about it and figure out a cure. It says the disease doesn't affect enough people to justify the expense.

It seems there are two parts to the brain, a white part and a grey part. In Cree children with the sickness, parts of the white brain are missing. No one at this time knows much about the disease.

Dr. Deborah Black, who has been working with the Crees for 16 years, said it is a genetic sickness, which means it is in the blood. She also said it can happen to any Cree and there are no known tests to determine who is a carrier and who is not.

At a public meeting on September 28 meeting in Chisasibi, Black explained that what mothers eat during the pregnancy and breast-feeding does not play any part in the disease, contrary to rumours.

Christopher and Sandra Cox of Chisasibi have a five-year-old

daughter with the disease. "They still don't know how to treat people when they have it," said Cox. He said they had another daughter who died of the disease.

"It was a girl who died at 10 months of the same disease. She was diagnosed at seven months. They knew something was wrong in Chisasibi and she was flown to Montreal. They told us here she wouldn't have long to live. Of course, we were sad. She had a different form of the disease," said Cox.

At the moment they have another daughter named Dani-Lee who is in Montreal's Children Hospital. "Dani, the form she has allows her to live longer. Seventeen years is the age the age of the oldest one they know of," said Cox.

The doctors haven't said anything about the chances for Dani-Lee to her parents. "All they do is stick a feeding tube into her stomach when we come to Montreal."

Black said blood tests and autopsies will have to be done to research the disease, but they don't know what they are looking for yet. Harris told *The Nation* a foundation may be set up to raise funds for research.

The funds for the research look like they will have to be raised by Crees at this point. Annie Gates, who works at the Cree School Board, said that when Jewish children were diagnosed with Tay-Sach's disease it took a lot of time and money to research it.

Cox would like to find out who made this decision not to fund research and to ask them why they don't think it's worth it.

"I guess he doesn't care about us," Cox said. "But we are alive and we also want to stay alive."

by William Nicholls

Cree cop gets Governor General's award

Chisasibi law-enforcement officer Reggie Bobbish was recently awarded the Governor General's Police Exemplary Service Medal.

Bobbish began his 27-year police career with the Amerindian Police, then became a constable with the James Bay Police and later the Quebec Police Force.

In 1984, he was one of the original members of the Chisasibi police force serving what was at the time a 2,700-member community. He went on to become the chief constable in 1987.

Bobbish was instrumental in starting the Whapmagoostui Police Force before he became the court liaison worker with the Cree Regional Authority.

The governor general's award is given out to police officers who have served at least 20 years in a Canadian police force and who have demonstrated meritorious service. Bobbish is the first Cree police officer to receive this award.

He was given the award by Grand Chief Ted Moses at a ceremony in Nemaska.

Feds worried about big abuse payments

Faced with billions of dollars in potential residential school lawsuits, the Canadian government says it's "digging in its heels" on settling the claims.

Payments to survivors last year amounted to less than half what was awarded the previous year because the government settled far fewer cases, according to federal figures.

"I think reality has settled in a bit," said Shawn Tupper, an advisor on residential schools for the Indian Affairs Department.

"It's not that we're saying we don't want to settle. It's just that it's getting harder and harder to settle. We're digging our heels in in that sense."

So far, all of the out-of-court settlements have gone to victims of men who were criminally convicted of sexual abuse, mainly in British Columbia and Saskatchewan.

The first cases to be heard by a judge are now coming up. Lawyers for residential-school survivors expect the courts to order much higher payments than Ottawa has

continued on page 9

3 Things

*ALL Firearm Owners
Need to Know about the
Firearms Act*

1

A licence for you
(a hunting licence won't do)

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Name / Nom: **JOHNNY PETERS**

Photo

Date of Birth / Date de naissance: **1958 • 01 • 01**
Y/A M/D/J

Height / Taille: **170 CM** Gender / Sexe: **MALE**

Expires / Expiration: **2004 • 01 • 01**

Eyes / Yeux: **BROWN** M/D/J

Number / Numéro: **1234567890.01**

You need a Firearms Act licence
or valid FAC to possess and
register your firearms.

2

**A registration certificate for
your firearm**

**FIREARM REGISTRATION CERTIFICATE
CERTIFICAT D'ENREGISTREMENT D'ARME À FEU**

Firearm Registration Certificate No.
N° du certificat d'enregistrement de l'arme à feu
1234567890.01

Firearm Identification No.
N° d'enregistrement de l'arme à feu
1234567898

Manufacturer/Fabricant
U.S. Repeating Arms Co.

Model/Modèle
70

Barrel Length/Longueur du canon
616 mm

Serial No./N° de série
01054896

License Number/
N° d'permis
1234567890.01

Verification Date (Y • M • D)
Date de vérification (J • M • J)

NOT VERIFIED

Class/Classe Type
Non-Restricted **Shotgun**

Action/Mécanisme
Ball

Barrel Length/Longueur du canon
616 mm

Serial No./N° de série
01054896

3

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Firearms Safety is Everyone's Concern!

Canada

continued from page 7

agreed to give until now.

"We expect these damages are so severe in some cases the you will see new ground broken," said Peter Hutchins, a Vancouver lawyer helping to defend abuse survivors.

Hutchins said students at the former Gordon Residential School in eastern Saskatchewan were ripped off with the small awards they got.

They were the first in Canada to reach settlements for being raped repeatedly by a dorm supervisor, who was later convicted of sexual assault.

"If you take those Gordon school settlements, they were down and dirty, and there was not exploration of the issues. (The government) got out cheaper than they should have. They (the government) will never see those numbers again," he said.

Settlements so far have ranged from \$20,000 to \$200,000, depending on the degree of abuse, said Tupper in a National Post story.

Reform takes aim at Nisga'a treaty

The Reform Party is hoping to target the Nisga'a treaty as a way of discrediting the Liberal government's approach to Aboriginal issues.

Reform is against the treaty and thinks the government is giving too much to First Nations.

The Nisga'a is in the House of Commons awaiting the legislature's stamp of approval. It is the first of several dozen treaty negotiations in British Columbia to come up for approval.

The Nisga'a people of northern B.C. spent 112 years trying to get their rights recognized. The treaty cedes to them 2,019 square kilometres of provincial land - a fraction of their ancestral land - and \$486 million in land and cash over 15 years.

Many First Nations oppose the treaty because it sends a bad precedent in not getting enough for the Nisga'a people. For example, the Nisga'a and everyone else living in their land will have to pay taxes.

Indian Affairs Minister Robert Nault is promising to defend the treaty in the House of Commons. "Canada is not a country where aboriginal Canadians must stop being



aboriginals," he told reporters.

The agreement is "the right thing for the Nisga'a nation, their fellow British Columbians and all Canadians," he said.

"This is the beginning of modern-day treaty-making in British Columbia, not the end."

But the Reform Party said in debate in the Parliament that the treaty would lead to the "balkanization of Canada."

Native images past and present

The Canadian Museum of Civilization in Hull has opened a new exhibit of historical and present-day photos of First Nations people from across North America.

The photos are taken by six Native photographers and archaeologists working for the former Geological Survey of Canada (precursor to the museum of civilization).

The archaeologists' photos were taken in the early part of this century, and recorded the Native way of life and history.

"The images in this exhibition truly dazzle," said Joe Geurts, acting head of the museum of civilization, in a statement. He praised the curator of the "rich collection" for discovering "a new way of looking at the photographic record."

The exhibit, entitled *Emergence from the Shadow: First Peoples' Photographic Perspectives*, will go on until January 2, 2001. Info: 1-800-555-5621 or (819) 776-7000.

Abu-Jamal execution date set

Pennsylvania Governor Tom Ridge has signed an execution warrant for former radio journalist Mumia Abu-Jamal, less than two weeks after the U.S. Supreme Court rejected his request for a new trial.

Abu-Jamal, a prominent African American activist, is scheduled to be executed by lethal injection on December 2.

Abu-Jamal was convicted of killing a Philadelphia police officer in 1982, but he says he didn't do it and was framed in a rigged trial.

His supporters say prosecutors demanded the death sentence simply because of Abu-Jamal's political beliefs. They say he didn't get a fair trial and there is strong evidence he is innocent.

His case has become a worldwide cause for opponents of capital punishment. Jailed Native activist Leonard Peltier has said of Abu-Jamal, "We need Mumia to be free so that he can continue to make a difference to change a society, which devalues life, dignity, justice and freedom."

A previous warrant of execution was stayed. Abu-Jamal can still be kept alive if another stay of execution is granted.

For information on how you can help, call International Concerned Family and Friends of Mumia Abu-Jamal (tel.: 215-724-1618). You can also get information on the web at < <http://calyx.com/~refuse/mumia/index.html> >.

ALREADY CUT

AN INTERVIEW WITH SAM ETAPP

Does the Quebec government know what's going on in the forests? Is it letting logging companies get away with breaking the law? Are many Cree traplines on the verge of collapse due to unregulated clearcutting?

These are some of the questions that will be answered in the coming weeks and beyond, as hearings proceed into a Cree request for an injunction on logging in much of the Cree territory (see News, page 5).

In this interview, we asked Sam Etapp to explain the reasons behind the injunction request and what's happening with the trees.

-Alex Roslin

The Nation: Why did the Cree side decide to file an injunction?

Sam Etapp: It was a way to speed up things. We went back to the communities to explain that the Mario Lord case has been filed. And I guess people began asking questions - well, how long is it going to take to see anything develop out of this? The lawyers told them, by the time you get your case heard it will be five or 10 years. And then the Crees started asking, is there anything we can do to speed up the proceedings. That's when they were told about the possibility of filing the interlocutory proceedings. So they agreed to it.

The interlocutory proceedings were supposed to have been filed at the end of the fiscal year, March 31. But when the time came around, the chiefs wanted to give another round of negotiations a chance with Quebec. They put a team together. In the end, the negotiations broke down. What the Crees were asking for all these years, Quebec wasn't prepared to give. There was a lot of trouble just to try and persuade Quebec to respect the rights and interests of the Crees guaranteed to them under the James Bay and Northern Quebec Agreement. There was nothing for the trappers, no recognition of past damages. It was unanimously accepted to reject Quebec's offer. That's when the proceedings were filed.

Afterwards, we got a call from the president of one of the companies working in the Chigogamau region. One of our people was told by him that Quebec's deputy minister of natural resources, Jean Beaulieu, had called all the forestry companies to a meeting to give them an overview of the negotiations that had taken place between the Crees and Quebec. Quebec was painting the picture that the Crees wanted money, which is not the case. Our position was to change the forestry regime. We want a new regime and to establish a new forestry authority for Iiyuuuschi, with a say in how much cutting takes place.

“And the trapper will say, well, I've got news for you - this place has already been cut...”



I understand many of the companies operating in James Bay haven't filed their five-year plans as required under the law. What's your reaction to that?

When we told that to the trappers, they were pretty upset that the government would allow it. They were saying if that was us doing something contrary to the law, we'd find ourselves in contempt of the laws. Why should the companies get away with it? Something has to be done to correct the situation.

There has been some evidence gathered of the violations of forestry regulations on the ground - the roads, bridges and culverts that aren't properly built; the debris on the sides of the roads. From what you've seen, what kind of impacts does that have?

What the companies have been saying to everybody is there is this set of regulations we're subjected to, and we follow those regulations. But in reality, by doing a spot check it is clear that is not the case. We have gathered evidence of this. Our legal team is looking at the ways of producing that evidence in the courts.

I was told the cutting plans made by the companies are almost never shown to the trappers. At most, trappers see only a map of the cutting plans, but not the full plan. Is this true?

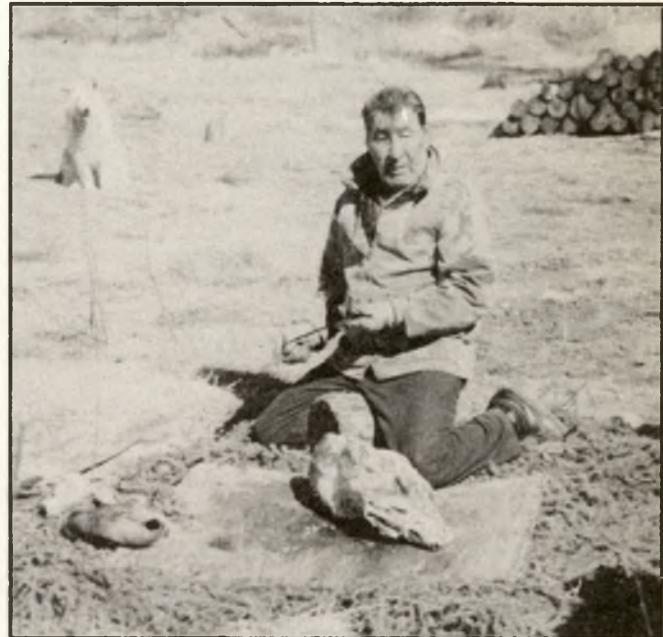
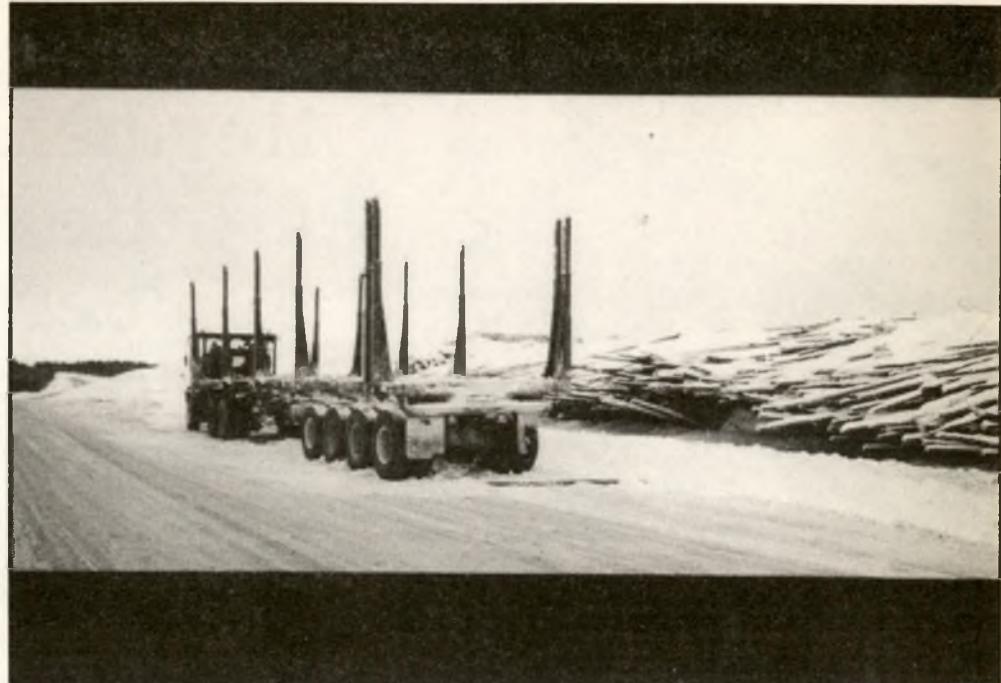
Yes, we've been saying all along that the Crees are not just any group that you would normally consult as part of the consultation mechanism under the Forest Act of Quebec. There are other provisions the Crees are entitled to - public hearings under the James Bay Agreement. They have special status as a people with constitutional rights that need to be considered. The trappers are being asked to work within the existing regime, and it shouldn't be that way. The companies should work within the provisions of the James Bay and Northern Quebec Agreement, and all the rights and interests guaranteed to the Crees under that agreement.

Do you think the government has enough people supervising and inspecting the forestry companies?

Definitely not. They can't carry out their responsibilities to see if the companies are actually following the regulations. That's been the big complaint of the trappers. We explained to them what are the regulations regarding buffer areas around lakes and water bodies, this kind of thing, and the trappers say that's not what the companies are doing. There's nobody going in. We never see anybody going in to do spot checks. The only people they see out there are people working directly for the company, people doing field work, tagging trees in areas scheduled for cutting.

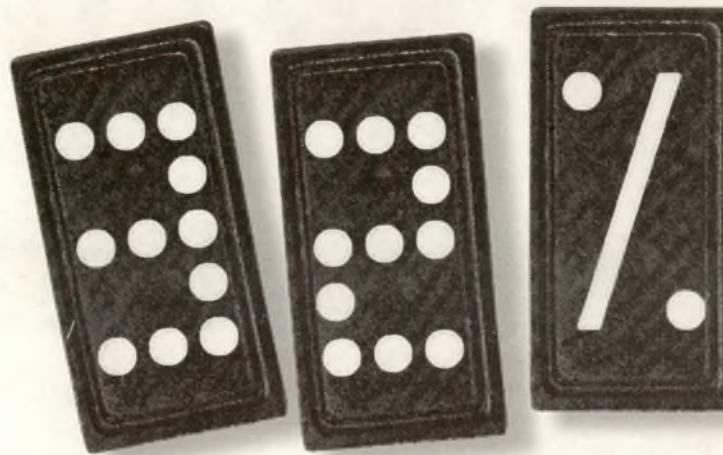
In many instances, the trappers have said the Department of Natural Resources, which is overseeing the cutting, doesn't have any idea what's going on in the field. They show the trappers these maps - the areas scheduled for cutting - and the trappers will ask the people from the Department of Natural Resources, where did you get these maps? They tell them, from the forestry companies. So the trappers will ask, are these areas planned for cutting the following year? The guy will tell them, yeah. And the trapper will say, well, I've got news for you - this place has already been cut; I live on the trapline, I know what's going on, I see things that are happening; why are you telling me the companies are going in to cut in an area where they've already cut? How much do you guys know about what's going on out there?

They're the people authorizing all these clearcuts. So that's kind of a shocker to these people on the ground level.





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Mi'kmaq back in the water

-Alex Roslin

In the early 1600s, the Mi'kmaq people introduced the first European settlers to a tasty ocean critter that looked like a huge bug. The lobster quickly became a delicacy. One early European governor nicknamed lobsters "the partridges of the seas because of their goodness."

Some time later, in 1760 and 1761, the Mi'kmaq signed treaties with the British that recognized their right to fish and hunt in perpetuity. But, sometimes, forever isn't really that long at all. Forty years ago, Ottawa created new fishing regulations that shut the Mi'kmaq and other First Nations out of the fishery that had fed them since ancient times. They were cut off from the heart of their culture.

On September 17, the Supreme Court of Canada overturned the past 40 years of government policy. In a ruling that acquitted Donald Marshall Jr., a Mi'kmaq, of illegally selling eels, the Supreme Court upheld the 1760 treaty. It said the Mi'kmaq do have the right to earn a "moderate livelihood" from fishing, hunting and gathering.

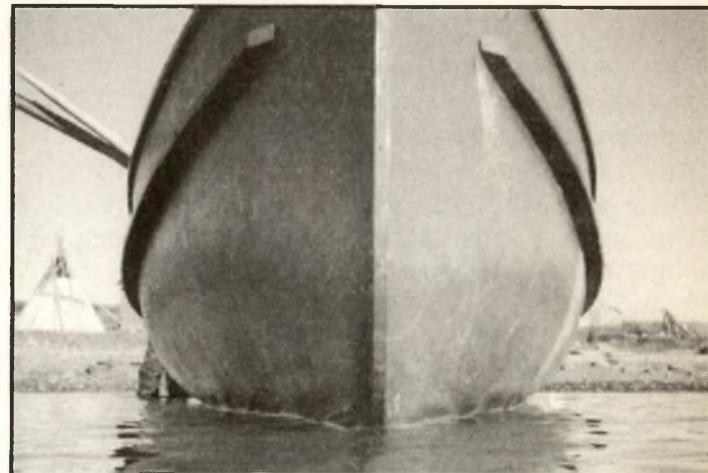
In New Brunswick, the 1,200 Mi'kmaq who live in the community of Esgenoopetitj (also known as Burnt Church) were overjoyed. Only the oldest residents could remember the last time the community could freely ply the nearby waters without harassment. But their happiness was not long-lived. A fleet of non-Native lobster fishers descended on their village and set about destroying hundreds of lobster traps just put into the water. More than 100 non-Natives went to fish plants where Native-caught lobster was sold, ordered employees out and wrecked equipment. Several Natives were put in the hospital, and Native property was vandalized.

Some First Nations in the Maritimes decided to stave off more violence by agreeing to a moratorium on lobster fishing until an agreement is reached to calm everyone down. But 10 out of 35 affected First Nations rejected this idea, and are still in the water. Esgenoopetitj is one of them.

Alex Dedam, controller of the Esgenoopetitj band council, has been involved in the dispute since the beginning. We talked to him to find out what's happening.

The Nation: Can you tell me some of the background of the dispute?

Alex Dedam: It's always been our position that we don't need anyone's permission to fish for food for social, ceremonial or commercial purposes. In Burnt Church, for example, we have a number of court cases going through the system for what the Department of Fisheries and Oceans (DFO) considers illegal fishing. It's always been a problem (for them) that our surplus fish has been put on the commercial market. DFO felt this was illegal activity, and they continue to charge people.



"We've been below the totem pole for such a long time, and now that we're just beginning to see beyond our noses, all of a sudden these people want everything to be equal."

Our community was very happy when the Marshall decision came down because at long last they were able to now go and fish for commercial purposes without a license, using whatever traps or nets they required. Our community feels that the treaty of 1760 and 1761 is now recognized under Section 35 of the Constitution Act of Canada as an existing treaty.

That treaty wasn't protected by the Constitution before?

No. The position of the government has always been that that treaty was (just an agreement on) peace and friendship. Certainly, we were very pleased when Donald Marshall was found not guilty. At that point, the Supreme Court of Canada said that's a valid treaty, and the treaty provisions give us the authority to fish or hunt or gather or trap. We're reading into it that it was all natural resources.

We've been trying to get into commercial fishing for some time, not only for lobster but other species. There have been modest attempts by DFO to throw a few things our way. But there hasn't been any kind of big effort to let us into commercial fishing. The government wheels have been very slow in ensuring access to the natural resources.

For how many years were the Mi'kmaq fishermen prevented from having access to the fish?

This, I would suspect, is about for 40 years. Prior to that, there was a lot of fishing in this community. When the licensing regulations kicked in, somehow our people either didn't want to buy into a li-

Cont'd on page 15



JOB OPPORTUNITY

Cree Nation of Chisasibi is looking for a **certified mechanic** who will be responsible for repairs and overhaul of heavy equipment and other automotive vehicles owned and the property of the Cree Nation of Chisasibi. The mechanic examines and discusses with the operator or foreman, the nature and extent of malfunctions or repairs required. Activities include testing, diagnosing, disassembling, replacing parts and assemblies, using common and special hand and power tools, machines and equipment. Will review work orders and discuss work with supervisors. Will also supervise and co-ordinate activities of co-workers engaged in the repairing and servicing of motor vehicles and other miscellaneous mechanical equipment.

The ideal candidate must have a secondary school diploma, have completed a four-year motor vehicle mechanic apprenticeship program. Work experience in automotive technology is required and, must possess a motor vehicle trade certificate as recommended by Provincial Standards for all mechanics.

Employment conditions are 40 hours per week with a starting rate of \$24.10/hour depending on experience and qualifications. A special benefit allowance depending on marital status and a complete range of fringe benefits are offered. Lodging will be provided at a nominal rent. Employment starts immediately.

Please send résumés to:

Charlie Papabino
Personnel Agent
Cree Nation of Chisasibi
P.O. Box 150
Chisasibi, Quebec
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For more information call
(819) 855-2878 at ext. 361

Posting is from
October 18, 1999 to November 5, 1999
at 5:00 p.m.



Job Posting: Ombudsman

The Waswanipi Cree First Nation Council is presently seeking a resourceful and a highly motivated individual for the position of an Ombudsman.

The responsibility of the Ombudsman is to receive and investigate complaints made by individual community members against unlawful, unreasonable, unfair, arbitrary, erroneous or inefficient acts of public officials regarding community issues. He/she will also investigate complaints from the community members and seek achievable and peaceful remedies and solutions to community issues.

The Ombudsman is a nonpartisan. He/she may not be involved in the political system. He/she will act independently and will report to Council and General Assembly.

Employment Requirements:

The applicant must have a two year college Diploma or University program or two to four years related experience; good organizational and administrative skills; or the equivalent combination of education and experience.

Must be able to speak Cree and English, French would be an asset; Ability to write business correspondance and must have strong communication skills.

Must have good character and community relations.

Place of Work:

Waswanipi Cree First Nation Government Office

Status: Full Time

Starting Date: April 1, 2000

Salary: According to qualifications and the salary scale

Posting Date:

October 25 to December 3, 1999

Submit applications to:

Chief Paul Gull
Waswanipi Cree First Nation
Diom Blacksmith Building
JOY 3C0

...back in the water

From page 13

censing system, or they were pushed out knowingly, without our people knowing they were being pushed out. It dwindled to maybe a couple of fishermen who stayed on. Certainly, for the past 10 years now, this community has been trying to get into the commercial lobster area, and so now we have the opportunity to get there. That's why Burnt Church doesn't intend to follow a moratorium and intends to keep exercising this treaty right.

Historically, has fishing been a very important part of the community life? Is it the equivalent of hunting for the inland First Nations?

Absolutely correct. Natural resources have always been an integral part of our life. People sold their natural resources for their livelihood. When they sold a lobster or a fish, they were able to feed and house their family, to offer the basic necessities of life. All that disappeared in the late '50s and early '60s because of the regulations of the government.

What effect did that have in the community?

The community became very dependent on the government for transfer payments. The community itself started to become very disruptive in terms of alcoholism. Leisure-time activities also led to drug abuse and family violence and a number of other things. Now that we are able to get back into commercial harvesting, we are hoping the economic situation of Burnt Church will change and people will be able to get some funds for them to improve not only themselves as individuals and families, but to benefit the community as well.

Did the language and cultural traditions suffer too?

Yes, they have. Everybody in this community is trying to keep the cultural traditions alive, but it's very, very tough when more and more of our children are influenced by the greater society. With the mass-communications media, they are exposed more to the French and English languages. But there's a resurgence of Mi'kmaq spirituality which is very encouraging and we hope it continues.

Some of the non-Native fishermen have been arguing there's a limited supply of lobsters. What is your reaction to their argument?

The (non-Native) commercial fishermen have taken the position that the lobster and fish are theirs and theirs alone. We're basically saying we have been left out of this regime for a long time and we now have an opportunity to go into the water. We are just as concerned as anybody else with the conservation of the species, and the (fishing) effort that was under way here - at least to the biologists - was not considered threatening to the species. As a matter of fact, the number of traps here was minuscule when you compare them to the total number of traps. During the regular commercial season,

there are probably half a million traps in the water. The highest number of traps in the water here was about 3,500. That does not have a significant impact on the fishing.

Were you surprised at the reaction of the non-Native communities toward the decision?

Absolutely. I heard some people say they wanted the case reheard. It's absurd. Marshall has gone to the Supreme Court of Canada, and the Supreme Court has said the treaty is valid and we have the right to fish for commercial purposes. To rehear it again is absurd. The highest court in the land has ruled. It's time the non-aboriginal people realize this is a valid treaty and we have to implement the treaty. They're asking for a stay. A stay, I think, would be ludicrous. They're saying we should all be equal - we should have the same laws for everybody. I mean we've been below the totem pole for such a long time, and now that we're just beginning to see beyond our noses, all of a sudden these people want everything to be equal.

It's only recently that we've been allowed to vote in the elections, for example. It's only recently that we've been allowed to have some participation in the greater society. We still have the highest incidences of unemployment. We don't have anyone in our community who's employed in the big employment machines in our region. We have high incidences of alcoholism, suicide, diabetes, you name it. We're certainly not going to be equal for some time. This is not a level playing field. Some of this stuff that's happening is going to help us, but we're not there yet.

Do you think the Marshall decision has any impacts outside of that area, for other First Nations?

I think it has an impact right across the country. We're basically saying we have a treaty right, and we're asking the government to ensure that treaty right is protected and to meet with provincial governments to make sure they protect the natural resources so we're going to be able to exercise our treaty rights when we are ready to do so in the very near future.

Do you think the federal and provincial governments have handled this issue properly?

Absolutely not. I was so disappointed with the DFO when the decision came down. They didn't really develop a scenario or action plan if the decision went against them. To be caught like this without some kind of a plan to ensure an orderly transition, to me, it's just stupid that they just sat back and did nothing. The government of New Brunswick feels the Marshall decision does not impact on the cutting from the Crown land. It certainly does. We have demonstrations currently going on in the neighbouring reserve of Big Cove on that, and we have court cases going up through the system right now on that. I think what we are doing here is going to impact right across the country.

WE STAND AND FALL TOGETHER

Grand Chief Ted Moses gave the following address at his swearing-in ceremony in Nemaska on October 19.

I want to thank Bishop Caleb Lawrence for his service to the Cree people and for preparing this ceremony and the arrangements for this occasion of our swearing-in today. I also thank the Reverend Hal Graham for coming here today to swear in Deputy Grand Chief Matthew Mukash and myself.

I stood for election as Grand Chief because of my concern that the rights we had fought for and won as the Cree Nation were in danger. I consider my election to be a vote by the Cree people for Cree unity, and I intend to respect that mandate.

The Crees are a people. As a people we are born with certain human rights. Having these rights, however, does not mean our rights will always be respected by others. No, in order to make sure our rights are respected, we also have to be strong.

So here are the two elements of Cree unity:

- the existence of our basic human rights and fundamental freedoms;

- the strength to uphold, protect and promote the rights of the Cree people.

We can think of ourselves as the Cree people and the Cree Nation, or we can think of ourselves as nine Indian bands among the over 600 bands or "first nations" in Canada.

Canada devised the notion of a "band of Indians." Thought of this way, we are only small groups of individuals, and not organized societies or governmental organizations. This way of looking at our people is clearly derogatory and degrading. It is meant to divide us, and thus to weaken us. It prevents thoughts of unity and nationhood, and so it serves to do exactly what is intended.

We built the Grand Council of the Crees to protect the rights of the Cree Nation. We built it because our rights were under attack. We still need the Cree Nation because we are still being threatened.

Others would like to use our lands and resources, and leave us with practically nothing. They are still looking for our soft spots, ways to make us fight among ourselves and open up opportunities for them to take advantage of our disagreements.

Let's not fall into the trap. I keep hearing about the Cree communities against the Cree Nation. I have seen Cree chiefs who sit on the Grand Council of the Crees, who are the Grand Council of the Crees, blasting the Grand Council and refusing to cooperate and provide the information and support needed so that the Grand Council can do its job and effectively protect Cree rights.

I have seen chiefs who sit on the executive committee criticizing the Grand Council they themselves administer! We have all kind of consultants working at the community level who pump-up the idea of the communities against the so-called "regional entities."

These are the same people who invited Hydro-Quebec to approach the Crees community-by-community, and to reject the au-



thority of the Grand Council/Cree Regional Authority.

But the Cree people have spoken. The Cree people rejected this attempt to divide the Crees. They want all of us to work together.

This is not an issue of the power of the Grand Council versus the authority of the communities and the Cree chiefs. It is simply this: We have to speak with one voice. Communities can speak with

Canada or Quebec any time they wish, but they must keep in mind the decisions they themselves have made as part of the Cree Nation. They must respect the authority they themselves have vested in the Cree Nation when they sit on its council. That is their strength, and that is a strength we all share.

I have no intention of taking authority away from the Cree communities. On the contrary, I want strong and prosperous Cree communities that understand that we all stand or fall together. We hold our rights collectively as a people. No one can give these rights away. As I said after my election:

"No one can give away something which is not theirs to give. A tallyman cannot sell the rights to his trapline. Neither can a chief sell the rights of his community. We are given these things in trust, as caretakers and as leaders. Beyond that, we are just human beings, and we have no authority."

Now we have to work together. We need to share information and provide support where support is needed. We need to share Cree resources equitably among communities and not promote the interests of one community at the expense of other communities. The Grand Council/Cree Regional Authority is there for the Cree communities and the Cree people.

I look forward to serving the Cree Nation as Grand Chief. We live in a time when all of the work we have been doing - fighting for the recognition of our rights in the United Nations, arguing before the Canadian courts, speaking to the public, investing in economic development, building our communities, training our people - all of these things are coming into their season, and the benefits will be there for our people.

I am here to work for the Crees, for aboriginal peoples, for human rights and for better lives for our people. Please help me to do this.

Thank you.

A Cree Victory in Defence of Eeyou Istchee

Everything the Crees have said in the past ten years about Hydro-Quebec development plans has come true. Large projects have been delayed, demand is growing slowly and the export market is more competitive than Hydro-Quebec expected. Hydro Quebec has just announced its development plan for the years 2000 to 2004. In comparison to its 1997 plan the objectives of HQ have been rolled back substantially. In 1997 HQ was predicting a large increase of sales primarily due to exports to the United States. The Crees continue to oppose such sales.

The new plan predicts a decrease in export sales over the 1999 to 2004 horizon of 14 TWH, or the approximate energy that would have been produced **annually** by the former Great Whale Project. The plan **blames** the price of electricity on the American **market** for this reduction.

While the 1997 plan predicted that the total HQ exports plus domestic sales would surpass 200 TWH in 2002, it is now predicted not to exceed this amount until 2010. The 1997 plan predicted overall growth of sales to be 20 TWH in five years and 40 TWH in ten years. This has now been reduced to 3 TWH in five years and there is no ten-year projection.

As they did in 1974 and in 1989, HQ exaggerated the future demand for electricity in 1997 to justify diverting untouched wild rivers.

In 1997, 6 TWH of additional hydroelectric capacity was predicted by 2002. In the new plan it is predicted to grow by only 1 TWH in five years. The old plan predicted Hydro Quebec profits of \$1,850,000 by 2002.

The new one calls for a 38% reduction of this to \$1,150,000.

The 2000 plan also strangely revises downward the existing potential of the present hydroelectric equipment by 6 TWH, which is cited as a revision to reflect "normal hydraulic conditions." While not admitted in the document, this last admission, which is probably a conservative downgrading of the output of the system, reflects the fact that HQ overestimated the potential of the La Grande Basin and consequently overbuilt the La Grande Project.

What does the new plan mean for the Quebecois?

It means that HQ will be burying some of its lines near Montreal to lessen the risk of another ice storm catastrophe. It also means a two-year freeze on electricity rates and a commitment by HQ to focus on improving customer service. One wonders if the Regie de l'Energie is now defunct given such pronouncements.

What does the new plan mean for the Crees?

It means a substantial delay of new projects. HQ, however, says that it will continue to discuss its future plans with local communities and apparently maintains its commitment not to build future projects unless they are acceptable to them.

Hydro-Quebec has done a turn-around from its 1997 plan. In two years it could do another turn-around and go back to its plan for increased exports and consequent river diversions. Indeed, HQ is making plans now for future electricity corridors in the USA.

This is the time for the Cree Nation to decide how we will protect Eeyou Istchee from future threats.



GRAND COUNCIL OF THE CRIS (EYOU ASTOMIE)
GRAND CONSEIL DES CRIS (EYOU ASTOMIE)



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PACIFIC LEGENDS

By Brenda Fine

From the dawn of time, the peoples of the Pacific Ocean have sought explanations for life's greatest mysteries, in and out of the water. Handed down through countless generations, their stories are as timeless as the tides.

The Pacific is the world's biggest ocean, and is dotted with thousands of islands, famous for beautiful beaches, picturesque lagoons and stunning underwater diving spots. In the middle of the Pacific are the tiny islands of Polynesia, the best known of which is Hawai'i. Throughout these islands, the demigod Maui holds centre stage as the dominant figure of legend. Trickster, seducer and prankster, Maui delighted in challenging the established order and the customs of taupu (taboo). Tales of Maui's exploits are everywhere, and the legends of this Polynesian hero are woven into the very fabric of Polynesian life - the islands, the sea and even the sun.

Long ago it was Maui who created the islands of Polynesia by fishing them out of the ocean. Some legends say he wove a rope out of his sister Hina's hair, and he lassoed the sun, forcing it to slow its course. So we have Maui to thank for all those long sunny days on tropical beaches.

Other legends tell of the origin of the black pearls for which the islands of French Polynesia are famous. When Oro, the war god, came down to earth to find a mortal wife, he positioned the rainbow with one end in the sky and the other touching the ground, and he used it as his pathway. As he descended from the heavens, bits of colour washed from the rainbow, mingled with the moonlight and fell into the lagoon as black pearls.

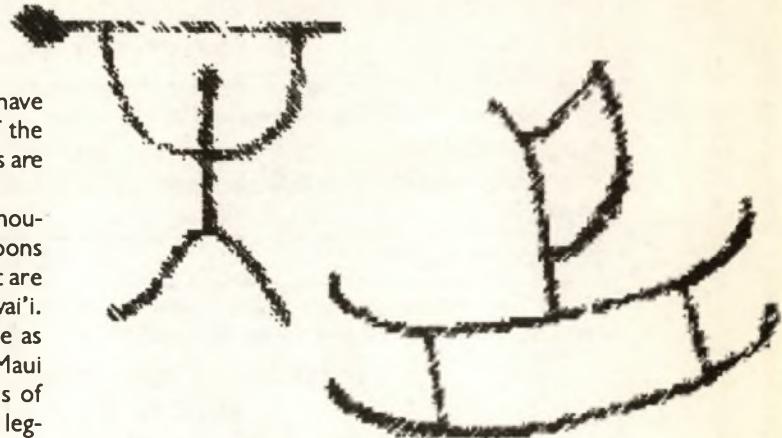
Visitors to Polynesia are invited to think of the atua. These spirits of ancestors, sometimes referred to as Nuku-mai-Tore (People of the Other World), live in trees and can fly. The rustling of leaves and palm fronds in the wind may be an indication that the spirits are trying to tell us something.

Polynesian legends also recount the exploits of Tangaroa, the god of the sea, fish and reptiles. It was he who separated the sky from the earth, but he was also known to swallow up animals and people with his storms, taking them to his kingdom under the sea.

In Hawai'i, many legends revolve around Pele, the goddess of fire, whose lava-spewing volcanoes have shaped much of the islands. In many tales she is a water goddess as well, since the sea was a gift from her parents to help float the young Pele's canoes.

To the west of Polynesia, just above Australia, is another collection of hundreds of islands called Melanesia. Qat is the Melanesian version of the demigod Maui. Like Maui, Qat created the islands by fishing them up from the ocean floor. But while Maui lassoed the sun to slow its path, Qat created night by forcing the sun to sink into the west.

Within Melanesia, Fiji is an independent nation made up of over 300 islands and islets. One of Fiji's most revered legends concerns Dakuwaqa (or Dakuwanga), the shark god, who fiercely guarded the reef entrances to all the islands of Fiji. One story tells of his life-and-death struggle with a giant octopus outside the entrance to Kadavu. No match for the strong tentacles of the octopus, and sensing his own death, he begged for mercy, promising that in return he



would never harm the people of Kadavu. Released unharmed, the shark god kept his promise, and even today the people of Kadavu have no fear of sharks.

Also found in Melanesia are the Solomon Islands. The people of these islands tell of an ancient supernatural being known as Birdman (Kesoko), who has the frightening ability to call up great storms and to destroy canoes, killing and devouring all those aboard. He's easy to spot because he has the body of a man but the head of a frigatebird.

Fortunately, there is a way to counteract Birdman. The ancient power of Nguzunguzu, carved as a figurehead on the bows of canoes, neutralizes his evil force and serves to protect the canoe's occupants and ensure the success of their mission.

According to experts at the Solomon Islands National Museum, the wood-carved figures of Kesoko and Nguzunguzu made by local artists today are almost identical to those carved centuries ago. This speaks of ties between past and present, and the endurance of ancient myths and legends.

North of Melanesia lies another array of many islands known as Micronesia. Tales of ghosts and hauntings are prevalent throughout these islands. Stories abound about the White Lady, a ghostly apparition who is said to appear around Guam and incites fear to this day. Part poltergeist and part bad spirit, half beautiful woman and half horrible creature, she appears only after sundown and disappears the moment the moon rises.

Scuba divers consider the waters around the Micronesian islands of Palau to be one of the seven underwater wonders of the world. So it seems fitting that ancient legends depict a village that lies underwater, sunken by man's greed.

An old woman was in danger of starving, so her son chopped off the branch of a magical breadfruit tree, forming a hollow link to the sea. With each surging wave, fish would gush up through the hollow tree and land in her yard. Eventually, the locals grew jealous of this bounty and cut down the tree. The ocean immediately flooded in, sinking the village, which, even today, can be spotted off the shore of the island called Ngiwal.

*This story is excerpted from November issue of the scuba diving magazine *Aqua*, published by the PADI Diving Society out of Santa Barbara, Calif.*



Mistissini Sports & Recreation

Cree Nation of Mistissini, QC

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**Prize money may vary depending on the number of teams that register. The first teams to register and pay the inscription fees will be accepted. NO EXCEPTIONS. All other teams will be placed on stand-by.

**ALL TEAMS MUST SEND THEIR INSRIPTION FEE IN FULL
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DEADLINE TO REGISTER: NOVEMBER 12, 1999

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One heck of a hunting story

By Xavier Kataquapit

I just finished a great meal. A moose roast cooked slowly at low temperatures for a few hours and surrounded with potatoes, onions and carrots. It has been a while since I had a taste of wild meat and this moose was just the fix I needed. As a matter of fact, the way this chunk of moose made its way to my plate is quite a story.

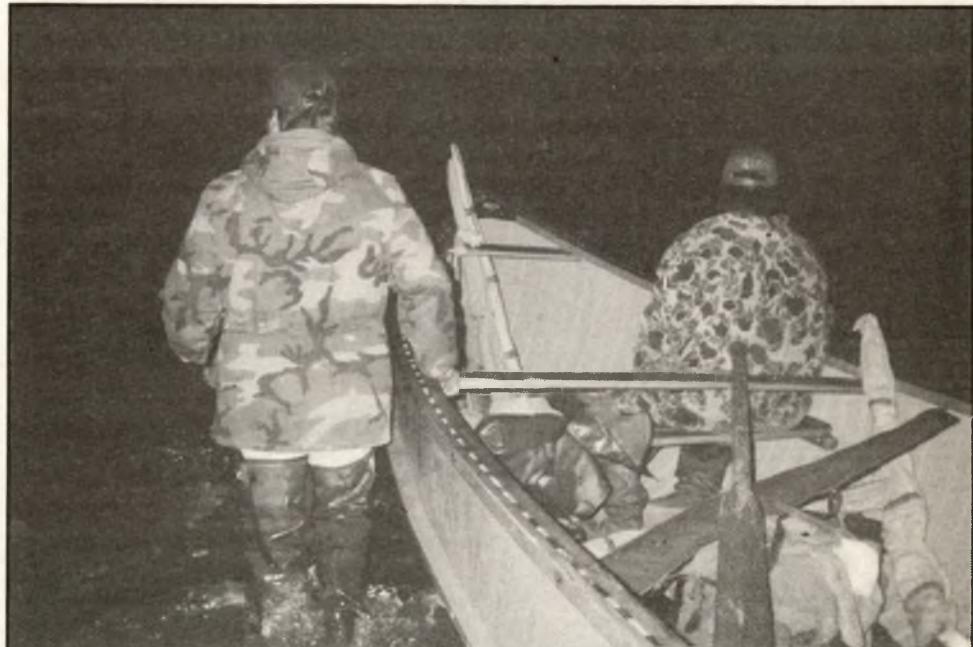
Thanks to my dad Marius and my mom Susan who brought me some of this fine moose meat from my dad's recent hunting trip. My dad, my brother Anthony and a friend of theirs, Tony Tourville, went out on a hunting trip a few weeks ago, and they got way more than they bargained for. Now my dad and my brother are both incredible hunters. They are more comfortable out on the land following the ways of our traditional Cree ancestors than any other place in the world. They know how to survive on the land and on the great James Bay. Their friend Tony must have got a real education when he joined them for the hunting trip that took them from Attawapiskat and onto the very cold waters of James Bay.

These three hunters traveled in two freighter canoes, out the Attawapiskat River, then north on the bay to Opinnagau River, which has long been a hunting ground for the coastal Crees. Their two-week trip was like a ride back in time to when my people roamed the shores of James Bay and its rivers living off the land.

During their hunt they managed to shoot a couple of moose, and on location in the wilderness, skinned and butchered them for the one-day boat ride back to Attawapiskat. When they had filled the canoes with moose meat, they made their way back through the frigid air out of Opinnagau River towards the bay. At the mouth of the Opinnagau they could see the wind was strong and waves high. So my dad decided it would be best to camp overnight.

The men set up camp by erecting their prospector tent. They laid out their moose meat, had a bit to eat, reviewed the day in words over tea and then went off to sleep. Late in the dark of the night they were rattled out of their sleep with sounds nearby. When they awoke they realized that something or someone was at the door of the tent.

It took a couple of seconds for their vision to clear and then they realized there were two polar bear cubs nosing around at the door.



They noticed, to their dismay, that the mother was just outside the door behind her cubs. They reached to find their guns, but realized they had left them outside the tent. My brother crawled out the back of the tent and made it to the guns.

With a couple of loud shots fired into the air, the cubs and mother were scared off. The men gathered outside the tent and watched as the mother and cubs hurried away. The trio, full of adrenaline and excited by the night's happenings, stayed up for a few hours anticipating the possible return of the polar bears. However, after a couple of hours they headed back to bed. Just as they were nodding off to sleep, another series of sounds from outside the tent flap jolted them awake. This time they were ready, but still it was indeed a shock when they pulled back the tent flap and came face to face with an adult male polar bear.

They fired shots into the air again, and the giant bear turned and ran off. As he did so, he dislodged the portable radio antenna which was strung out at a height of about five feet off the ground. Imagine - even on all fours and running, this bear stood at least five feet high.

In the morning, after very little sleep, the hunters gathered their moose meat, packed the canoes and wasted no time in heading out on the bay and back to Attawapiskat. Although these bears must have been very interested in the fresh moose that lay near the tent at the mouth of Opinnagau that fateful night, they didn't manage to get away with any. So there you are - I ended up with a great meal of moose and a story to share with you.

IN MEMORY

In memory of the dear friend who left too soon

Marcia Mathias, a sister at heart

Six years have gone by the fewer herein my memory
you will never be forgotten, my friend
oh the little time we had
but grew to be close, almost as sisters
I remember the laughs, the two years, the smiles that only we new
we share your dreams, our hopes, we shared everything
oh, but little time we had
I remember the day you left
it was a cloudy day
I remember looking for you
but I couldn't find you
I only heard you laugh
I ran and ran
but I couldn't find you
but night came I looked out my window
Tears started falling on my face
I knew that I had to let you go
but I couldn't
I couldn't let go of something I had just found
a friend who cared enough to let me be part of her life
made me feel welcome in her family
I remember the tears I shed that day
knowing I had to let you go
but in my heart you remain
so I hold the memories close
till the day I see you open the heavenly gates for me
then we shall sing again, only this time
we shall sing with the Angels
thank you for being my friend, but most of all a sister at heart

Emily Bosum

In memory of a cherished and beloved son of Old Factory

Born in the Bush (inland) on February 5, 1915. He died on April 1, 1999. Son of William and Mary Visitor.

He was raised with brothers Albert, George, Henry and sisters Mary, Louise, Hannah, Daisy. He married Jane Gilpin 1st marriage, Minnie Mayappo 2nd marriage, Charlotte Hughboy Gilpin 3d marriage. And raised for children of his own, James, Oliver, David and Bobby. And three stepchildren of 3d marriage Norman, Samuel and Irene Gilpin. He was the loving grandfather of 23 grandchildren. He was the proud and loving great grandfather of 49 great-grandchildren.

April 3, 1999 funeral services for Samuel Visitor 1915 — 1999

Born and raised in the Bush, Samuel Visitor was a true Guardian and mighty defender of the land. He firmly believed in the creator and he was a greatly respected individual and family man. He protected the land as the precious gift of God. He graduated traditional way of life and mastered the survival skills of the Cree Nation. He was forever the champion of the traditional cultures and values they shared from time immemorial.

He was a tallyman, wonderful trapper and hunter, and the best educator for the future generations. He shared his trapline, his food, his wealth of knowledge. He was one of the Cree advisers consulted during the negotiations on the James Bay and Northern Quebec Agreement as well as other discussions affecting his beloved land. He was a chief of Old Factory and Layreader for the church of Wemindji. He was a true and valued advisor to the chief and council of the Wemindji Cree Nation and defender of our land. He will also be remembered for his love of life, his sense of humour and his endless stories and legends. Goodbye to our friend, our mentor, our guide, are Guardian of the land. Rest in peace in the hands of God. May God take care of you our friend Samuel Visitor for eternity as you took care of us and as you loved him on this earth. We shall always remember you.

NATURE AND HIKING

By Lindsay Cote

Finding inner peace can be a challenge for many people and is often something that is easier said than done. Many of our people live in a society that is so fast-paced it forces them to live life at about a hundred miles an hour. Many of our people live in urban locations and have very little time to stop to smell the roses. There are, however, those who take the time to get back to the grassroots of things.

I like to take journeys into the bush just for the purpose of being there. Not to hunt, trap or anything of that nature. Just to enjoy the smells, sounds and the pleasant surprises that I may come across. Now that I have a family, I like to share some of these journeys with them. It is something that falls into the category of "family needs."

We like to pack a lunch and our teapot made out of an old coffee can, and head out to places we haven't been to before. We also bring along the camera for those rare instances where nature provides us with the unusual photo opportunity. When my partner reads this, she'll come back at me with, "This is why I have lots of pictures of you." I guess I do get a little on the wild side when I'm in my element and I have the scars to prove it.

My perspective of the bush is very simple. It was my very first school that I went to and I probably will never graduate from it. There is always something new to learn from nature and it always changes. I've spent years traveling down the same trails and have no two experiences the same. Nature changes her looks every season, and from my perspective, she looks better every year.

Maybe I'm getting old, but I've slowed down to take notice of the smaller plants and animals that exist out in the forest. I have also found some inner peace by being a part of the big picture that only nature can provide. It is a great educational experience to sit off the beaten path and watch nature at work.

One of our Elders once said, "Everything that makes up a Native person is in the forest, if only the person allows him or her self to be a part of the forest." Beautiful words coming from the personal experience of an Elder who has lived them. These are the rolemodels I try to follow even though some of them have some pretty big moccasins to fill. Until next time, enjoy the forest as it is and the peace of mind it can bring you. Let it sink into your soul - you will be happy you did.



IN MEMORY

So long, buddy

God called you to be home with him,
which we feel is a very short time with us.
But it is very hard for us to understand and accept.
But there will be a time and day when we will
accept your sudden death.
So long, buddy.

There are things we cannot change which we have to
accept them as they come into our lives.
But that is God's will in life,
he giveth life and taketh it away.
So long, buddy.

So long, buddy, *may* you rest in peace.
May you always be safe in God's loving arms.
We will always remember you, for the loving
kindness you've always shown to us.
You'll always remain in our hearts.
So long, buddy.

S. Moses — Gilpin

To my lost love in Wemindji,

To lose that which you love,
is an unbearable pain
I could never be sorry enough
knowing that I am the one to blame,
for denying my heart
a love that was always there.
And now we are held apart,
from the life we were to share.
And here I wait
on another cold and sleepless night
chastisement for daring fate
but with my heart and soul I will fight
for what is meant to be
trusting that we will once again find each other.
Let there be no doubt, that I will love you always
...and forever

DIAMONDS IN THE SKY

Written by T. Polson
Dedicated to my friend Jamie Stevens

As I look above the world and the sky tonight
Can't help but notice this wonderful sight
Bright Stars distant sparkle
Like shiny diamonds and genuine crystal.

How Precious be
If she were still beside me
One couple
How this would be so incredible.

Her love was so tender and kind
Sincere and so divine

On this beautiful night
Moonlight, please forever be bright
Forever shine
cause she was once mine.

Help me to believe for a chance
Someday, Somehow, Love to glance
Stars, please forever sparkle
Love is so special.

Friend of mine
Please always shine
As Diamonds in the sky endeavor
Today, Tomorrow, and Forever.

CLASSIFIEDS

101-BIRTHDAYS

We would like to wish a happy birthday to our kids, Amy Lee Chemaganish who will be turning 9 on Oct. 29, 1999, also to George Sandy and John Troy Chemaganish who will be turning 7 on Nov. 2 and 3, 1999. Happy birthday to you all and have lots of fun!!! Love always, mom and dad

Happy belated 10th birthday to my son [baby] John Sherry Nash on Oct. 16 1999. With the view so much. You are special to me. While the itself last your growing of what you're not a baby anymore you're big boy. While you brought a lot of happiness and joy into our lives and we will always love you no matter what. Once again with the view so much you'll always be in my heart. May not listening keep you always. With love and prayers mom, Virginia, Patricia and Darryl Saganash.

Happy Belated Birthday to a man I can finally call my husband, Allan P. Neeposh who celebrated his b-day on September 15, 1999. Honey, I look forward to celebrating many more of your birthdays with you, meaning, I'm going to grow old with you regardless! Yours forever: Jeanette

I would like to take this time to wish my beautiful niece Patricia Angel Jolly a Happy 2nd Birthday on the 10th of September. A thousand kisses to you on your special day Patsy! And I wish you a life filled with happiness and so much love during your childhood years and years to come! Love always and forever from your aunt Celina(xox) saying

Birthday wishes going out to my sister Ella Diamond Faries on November 27th. We'll see you on your birthday. Margaret in Nemaska.

Happy 40th birthday to the best sister in the world. We miss you. wish you were here. Wish we could celebrate your day with you. But we have learned to live wth it, you fly-by-night gal. Hope you never change and get boring. We'll make up for not celebrating your birthday with you when we get together at Amigos. Love you always. Maragret. (You dumshdagon)

Happy birthday to sister Marion on October 29. Hope your birthday wishes come true, Madame Blue.

Happy birthday to my son Denny on November 12. Love you always Den-Den. Love, mom.

Happy 4th birthday to my dear grandson Gwehdyn Fox on November 23. >From Gramma Margaret.

Happy 4th Birthday Synee, Love Ty and Chi-Chi. Oxoxxo

Bonne fete a Diane Neacappo, une mere pas come les autres. Merci pour toutes les grandes choses et surtout les petites. Tu nous as montre qu'il faut avoir du coeur et du courage n'importe comment gros le probleme. On sais que l'annee etait longue, remplie de peines et de soucis mais il faut savoir que le pire est passe et qu'il ne faut pas oublier les bonnes journées et le progres que l'on a fait ensemble. Encore, un gros merci pour Etre la maman d'amour que tu es. Ta fille qui t'aime toujours, Mimie Neacappo.

Happy Birthday Gilbert Louttit!! Here it is, a special classified just for you. A 1/2 of a century old. That's quite something. I wish you a great

day on the 8th and keep up the good work in New Liskeard like I know you can. We all know it's been quite a tough year to get through and I am greatfull you were here by my side to give me strength and hope. Thank you for being my everything in every way. I love you. Mimie Neacappo.

Wishing a very happy belated birthday to Virginia (Fudge) on October 25. We miss your dancing. Also a happy belated (again) birthday to Marion on the 29th of October. Love, mom and dad.

I'd like to send a birthday greetings to my one and Only Brother John-paul Wapachee. He will be celebrating his 20th Birthday On Oct 6,1999. May your wishes and Dreams come true. P.s Don't party to much. You have to work on that special Day. From your youngest sister Laura Wapachee

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CLASSIFIEDS

Greetings to My Friend in Mist Sonia Jiminkan. She'll be celebrating Her 19th Birthday on Oct 6,99. Take care friend. And take care of your baby Destiny too. See you soon. May your wishes come true. From your friend always Laura Wapachee. Nemaska.

103-ANNIVERSARY

I would like to say Happy 1st Anniversary to Sarah and Harvey Stewart, sorry I wasn't there on your wedding day but at least I remember, it's your first wedding anniversary for you 2 on Oct 2nd. Hope you have a great time!!! Many more years to come!!! Well, hope to see you 2 soon!! Take care of those kids of yours... Andrea Mamianskum

Belated Anniversary greetings going out to James & Alice MacDonald who celebrated their 27th on July 1st!! Many more to come!! Love your kiddies, Jenny-Pooh, Corn, JR, Charlie Brown and your babes Gaily-Gail.

Happy Belated Anniversary Grampa & Granny Mac!! Love Always your handsome grandbabies, Byron-Dude, Correy Dylon, Mytchie-Pooh & Masie-Pooh.

We would like to wish our parents Lily and Christopher Napash a Happy 18th Anniversary on October 20,1999. Even though we don't show it or say it sometimes but we are very lucky to have parents as great as you and we all love you very much. You're both doing a really great job raising us. Hugs 'n' Kisses. Love, Paula, Agnes, Corrina, Alexandra and Shayla-Grace.

102-WEDDINGS

Congratulations to Faith and Sandy Coon-come on their

recent wedding on August 27, '99. I hope you enjoyed you wedding day! And I wish you both happiness in the years to come! From...Celina (P.S. I'm sorry I wasn't there on your wedding day)

105-OBITUARIES

IN LOVING MEMORY OF OUR CHAMPION, OUR FRIEND AND OUR CLASSMATE LATE VALERIE GULL NOVEMBER 9,1983-SEPTEMBER 24,1999 THERE COMES A DAY FOR YOU TO LIVE, TO LAUGH, TO MAKE FRIENDS, TO CRY THEN COMES A DAY FOR YOU TO DIE THAT DAY CAME FOR A DEAR FRIEND OF OURS HER NAME WAS LATE VALERIE GULL SHE WAS MY CHAMP AND MY NUMBER ONE STAR. IT'S ONLY BEEN A FEW DAYS AGO I MISS HER ALOT ALREADY BUT THERE'S ONE THING THAT I KNOW, I'LL SEE HER AGAIN SOMEDAY IT WAS HARD FOR ME AS IT WAS FOR EVERYONE, I WANTED TO STAY STRONG BUT I COULDN'T HELP IT, AND I COULDN'T SLEEP AT NIGHT'S I WAS JUST LYING ON MY BED MISSIN' HER SO MUCH THINKING OF THE GOOD TIMES I SHARED WITH HER I KNOW SHE'S A BETTER PLACE THAN THIS ONE CAUSE THAT'S THE WAY LIFE GOES SHE'LL ALWAYS BE IN OUR HEARTS FOR ETERNITY WRITTEN BY: JONI SAGANASH (WASWANIPI)

We, the Youth of Nemaska would like to extend our most sincere sympathy towards the Family & Friends of Late Valerie Gull. We keep you in our thoughts & prayers during this time of sorrow & loss. We understand your grief & though we are miles apart we grieve with you. May God

Bless you with strength to go on & comfort to ease your sorrow. From the Youth of Nemaska....

In loving memory of Gin Gin who passed on to doggie heaven on July 7, 1999. You were my best friend, you are my best friend. And you were always happy to see me. You always made me happy. No one will ever replace you. I still miss and think about you everyday as do the rest of my family. Your friend, Margaret FRIENDS NEVER SAY NEVERFROM:ALL YOUR FRIENDS

300-PERSONALS

Im French, 30 years old, artist painter interested in different Indian civilizations and their history my wish is to communicate with one or two people. Cassandra Leupard 20, Rue de Dijon 70100 Arc les Gray, France

I would like to say Hello! to my grand-parents in Waskaganish, Sanders and Florrie Weistche, My aunt & godmother Francine Weistche. My cousins Jeejeeesh (Neeshachanan), Charmaine, Willis, Jonathan, Carolyn and Kevin, my aunts and uncles and my grandfather in Nemaska Jean-Paul Beauregard. I just wanted to let you guys know that i'm O.K. I like living in Hull, especially when I go on a bus ride. Guess what? I'm crawling now and I'm giving my mommy and daddy a hard time. (ha! ha! ha!) From Vincent Benjamin Beauregard (Hull).

This one goes to the one I LOVEbut I've hurt him so much, I don't think if he'll ever forgive me.....I also wanted to tell him that there is a special place for him in my heart and that I will never

forget the times we've shared....I think that he has moved on, but doesn't want to tell me, because he doesn't want to hurt me....If you have, can you please tell me because I'm already hurting.....missing you caleb....

Hey, listen up people. My name is " Ninety Nine ", and I need some e-mail pen pals to write to ! Age, male, or female, it doesn't matter who you are. As long as I receive a e-mail from someone ! My address is at: nine_teen_ninety_nine@hotmail.com . I hope that someone well write 2 me someday. So anyway, I should be looking forward of getting a e-mail from anyone, Bye ! Sincerely, Ninety Nine.

To:JS,I love you still. Sometimes I wish we we're still together. Cause , there is no one like you. It's so hard to find another when i know there is no one else i need but you in my life. Sometimes in life, We find that special someone in whom we believe and care so much about. I just want to tell you that you're still in my thoughts and I am missing you my friend.Love, Tom

A big hello to my love CHRISTINE PASH from Chisasibi. How are you been, i hope your fine sees your alone with your kids, I wish i was there to help you, like i've always ask you. All I wanted to say is i am here and he is with another women who he got PG twice. i'll call you like always. love always J from another town.

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